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SPECIAL ARTICLES :

Korea after Ten Years' Absence

Frank Y. Kim

The Rev. William M. Baird, D. D.

S. A. Moffett, D. D.

The New Dental Clinic, Seoul

J. L. Boots, D. D. S.

"Flowers and Folk - Lore from Far Korea"

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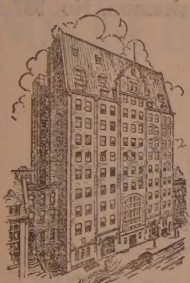
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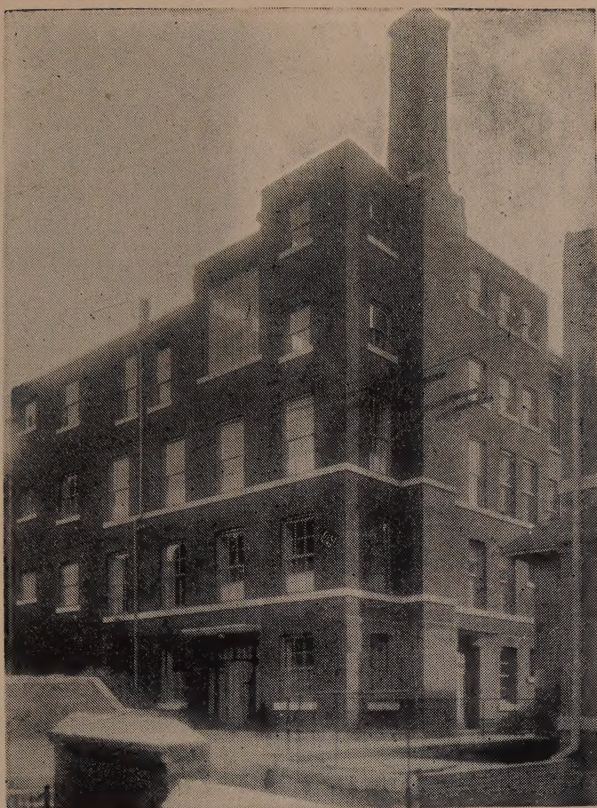
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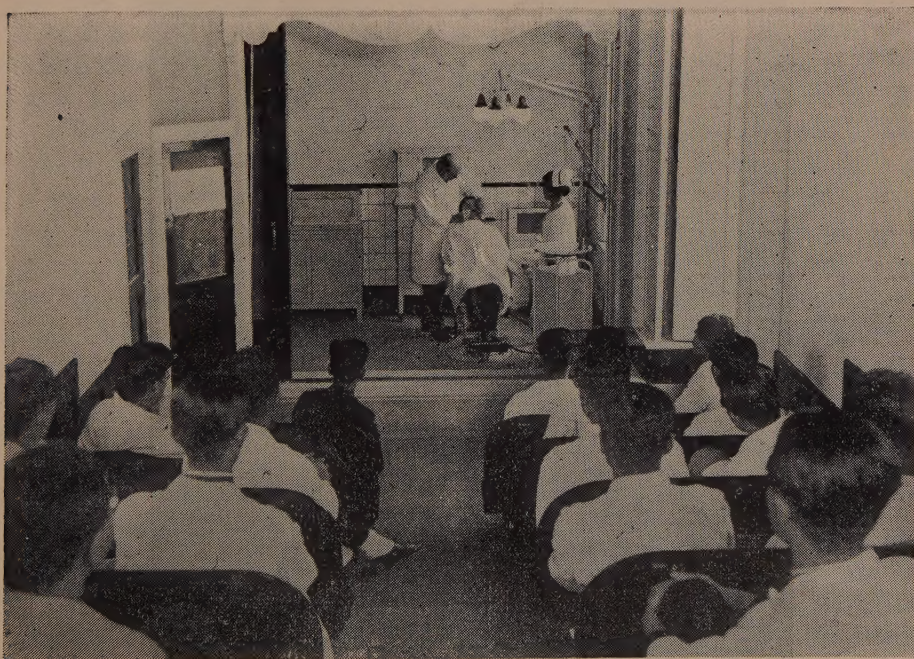
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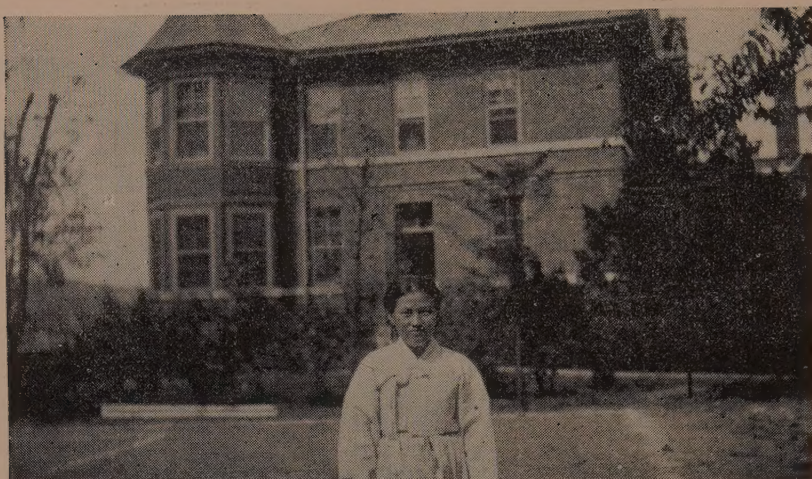
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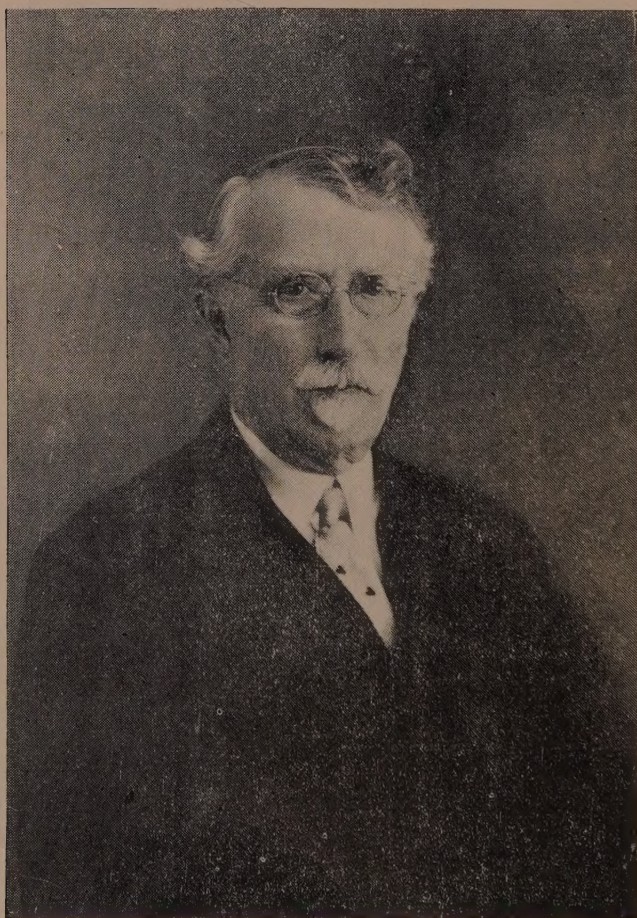
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THE RESTORED CRIPPLE—Women's Wing of Severance
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVIII.

JANUARY, 1932

No. 1

Editorial

KOREAN YOUNG PEOPLE who have been educated abroad are returning each year in larger numbers to the land of their birth. To the foreigners resident in this country it has always been a matter of vital interest to know the reactions of these intelligent young people regarding the people and the customs of those other lands which they visit. All who have been absent for any length of time from their native shores realize how quickly we idealize our own and how easily memory is tinted with the beautiful colors of imagination. The America or England of which we dream may be in truth very different from the reality of the present moment, and as seen by the visitor.

In the same or even larger degree this is doubtless also true of the young man from this Oriental land who has resided for a number of years in a foreign country. He remembers all the good and beautiful things of his childhood home; the sufferings of his people makes an appeal to him which constantly stirs his heart to sympathy; he longs to return and to be able to do something to help those whom he loves. When at last he comes home the rosy vision of his dreams recedes before him and he comes up against the stone wall of cold reality.

In this number of the *Korea Mission Field* we have the privilege of hearing from Mr. Frank Y. Kim, a young man who has finished his work in Columbia University on his doctor's degree, and who is splendidly equipped to serve his fellow-men. Mr. Kim tells us his reactions on returning to Korea after an absence of ten years abroad.

It is not strange that his view of present day morality and the general conditions among the youth of Korea is a gloomy one. Certainly the things of which Mr. Kim speaks are all here, plainly to be seen and much to be deplored. But there is another side to the picture also, a brighter side of which our writer says very little. As he truly observes, "The salvation of Korea lies in the Korean youth who have a strong sense of moral responsibility" and some of us believe that there are more such young people in this land today than ever before. They do not make so much noise, they do not attract the attention of the new-comer so readily, but thank God there many young people in Korea of whom their countrymen may well be proud! These young folk have Christian ideals and are going quietly about their work. We have faith in the Christian youth of Korea.

E. W.

A Glimpse of Korea after Ten Years' Absence

FRANK Y. KIM

TEN YEARS AGO when I left Korea she was poor, ignorant and chaotic. After ten years' absence I return and find many changes, many of them seemingly for the better, and yet this Korea of to-day also is economically depressed, intellectually thwarted, and moral degeneration is much in evidence.

To a casual observer the Korea of to-day presents a very prosperous and contented picture. Many material improvements have been introduced during the last ten years. Public thoroughfares have been built and widened; numerous imposing buildings have sprung up like magic in big cities, and the hills that were once famous for their baldness and aridity are now covered with larches and acacias. Sanitary conditions have been bettered; streets that were filled with filth and dirt and the combined smell of a Chinese fishing village and a rubber factory are now paved with gravel and cement. In large cities service water is laid on even in slum districts. Electricity is widely used and radios are heard here and there.

If you take a train from Seoul to Fusan or Shingishu you will find in nearly every village a new type of building which attracts your fleeting attention. This is a school-house, recently built after the Japanese model, where Korean boys and girls are being initiated into the mysteries of the 3R's under the Japanese teacher. Perhaps you are not familiar with the farming methods here in Korea. Ten years ago the Koreans did not know how to use bean cakes and ammonia. To-day they get a much better rice crop through the utilization of these imported fertilizers. Certainly this is a great improvement.

A tremendous change has come upon the mode of life. Country gentlemen who were contented with straw sandals and horse-hair headgear now wear felt hats and take leisure-

ly strides in rubber shoes. Nowadays everybody seems to take kindly to foreign clothes, notwithstanding the untiring effort of those patriotic Koreans who are ever at war against imported goods. If you want to make any headway in life in Korea the one and most important requisite is to own European clothes and everything that goes with them; "Dress in foreign clothes and succeed." You must be modern from head to foot in this modern age.

This is the age of "modern-boys" and "modern-girls", they say. Incidentally, a typical "modern-boy" of Korea wears in most cases ill-fitting, baggy and shabby Western clothes; prefers broken Japanese to his perfect mother tongue; puffs out modern brand cigarettes and frequents cheap shows and the made-in-Japan café, which is but another name for a house of ill-repute; and, last but not least, sleeps until noon on week-days after an all-night's revelry. A typical "modern-girl" has hardly a high school education; wears glasses and fashionable costumes which are neither Korean nor European; and flirts with any and every good-looking young man that comes in her way. Who gives them money for all this nonsense? Why, it's their poor aged parents, who probably live in the rural districts and know nothing of the change that has taken place in their children's lives.

It is this "modernism" which has broken our homes, mortgaged our land, and driven out our good neighbors to South Manchuria and to Japanese factories. Ten years ago there was in nearly every village of fifty to one hundred houses, a couple or several well-to-do farmers who owned a few hundred acres of rice-field and lived quite comfortably on it. But to-day in many villages the rice-patches are no more theirs; they are land-owners but in name. The rest of the villages, too, are poorer than before. They are obliged to pay

A GLIMPSE OF KOREA AFTER TEN YEARS' ABSENCE

the ever-increasing taxes, in addition to water bills and the high cost of fertilizers. The Koreans have to buy most of their daily necessities except rice and beans. But where does the money come from? Eighty-five per cent of the Koreans, who are farmers by profession, have no other way to make money except through the sale of their crops. This is their one and only means. But it's a rare thing that they have an abundant harvest many years in succession, and even if they do the selling price of rice is not always high. There's the rub!

As for the tradespeople, and the rest of the city-dwellers, their lot is not a particle better than that of the average farmer, for the simple reason that they have to depend on the farmer's buying power for their daily sustenance and when the latter's resources are gone they, too, have to face disaster. Comparatively speaking, the luckiest ones are those who belong to the salaried class, that is, those who earn their living in government offices, in public and private schools, and other institutions. But here the jobs are so limited that even if you are on a job at the present time you never can tell just when you will be thrown out to the street again. Times are also hard here in Korea due to the world-wide depression.

Ten years ago Korea witnessed an utmost zeal for learning. People thought that the only way to the salvation of their country lay in acquiring scientific knowledge. Of course politics were on everybody's lips. But when the smoke and dust of the Independence Outbreak of 1919 began to clear up and the hurly-burly of the historic event was gone, thoughtful Koreans began to think seriously about the future of Korea. They learned, through their bitter experiences in 1919 and the following years, that political independence was after all not to be had overnight, as they had foolishly hoped. Even if they did get what they struggled for, they knew that they would not be able to keep the treasure. The people were not ready for it. They were too ignorant, too poor, too con-

fused. They had no thorough organization to back up the movement. They had no financial means to keep up what they had started. They did not know how to train the people for the great task of independence.

So they began ten years ago, although it was a little too late, to build newspaper offices, publishing houses, and schools. Ambitious ones even set out on lecturing tours throughout the length and breadth of the country, at the risk of their fortunes and lives, in the hope that they might in this way win the people over to their cause. The people must be informed; they must be informed; they must be taught how to live an independent life, politically, of course, economically and socially as well. Now, what is the result of this ten years' coaching? Where did they lead the people?

According to the editor of a leading newspaper in Seoul the two words that are most hunted after at the present time are "ero" and "pro". "Ero" stands for eroticism and "pro" for proletarianism. What the editor means is that if you want anything read you must resort to sex appeal and Marxian doctrines. Nowadays everybody seems to be imbued with socialistic ideas. Even in high schools there is no way of preventing the boys and girls from pouring over communistic literature. Imagine these youngsters practising, in and out of school, what they have misunderstood of the pamphlets! Now they declare war against the teaching staff; the school is made for students, they claim, not students for the school. There is no reason in the world why they should obey their teachers; students themselves must run the school. Hence the ever-recurring school strikes.

Perhaps it is a good thing to know that there is such a thing as Bolshevism or communism, but one must stop and look before one tries to put it into practice. One must not lose sight of the fact that even in Soviet Russia, which is considered the hotbed for Marxian doctrines, they spared no pains in weighing and judging the practicability of the theories before they set out to put them into use.

Perhaps the Christian Church has suffered more from socialism in Korea than any other agent of civilization. When I returned home last year for the first time in eleven years, no other story or event has moved me more than the case of Kim, a friend of mine. We lived in the same district and attended the same high school. I know his personal history from Alpha to Omega. Kim was born and raised in a Christian family and was a model Christian. He finished high school with God and several years later when he got through at the medical school he was still an ardent follower of Christ. I admired his character and his religion. When I came back I found him a prosperous practitioner. He has accumulated some worldly wealth in the meantime, but he has entirely lost, it seems to me, his spiritual possessions. Now he takes his meals at the café and kills his valuable time in ambling dens.

Of course we cannot generalize on this single case, but it serves to illustrate the tremendous change in the religious life of the people. To be sure there were also some critics and skeptics among the youthful followers of Christ, but they were only wanderers in the garden of Eden. They knew that there is a God and believed in Him in spite of their doubts. But these young "socialists" of to day have the audacity of denying even the existence of God. "Religion is opium," "God is dead." These catching words they have picked up from the writings of Nietzsche, Lenin and his kind, and act as though they have discovered a new truth.

I have mentioned above that one of the two words that are widely quoted in the periodicals at the present time is "ero". Morally speaking Korea is at her transition period. Old authority is gone and a new ideal has not yet been established. This is the age of doubters. A decade ago Christian principles of conduct had a great influence upon the Koreans in guiding their lives. Even non-Christians paid much respect to the teachings of the carpenter's Son. Occidental marriage customs were being adopted throughout the country

and the age-old system of polygamy was being slowly but surely replaced by the monogamous practice. But one cannot help being alarmed at the laxity of morals, especially among young Koreans of to-day. It will be an exceedingly rare thing if you come across one good rich man's son who has had no relations with other women. It is taken for granted for a rich man to have one or two concubines or more. This change may be due to the emancipation of women on the one hand and to the easy divorce laws on the other. A decade ago there were not many belles around, but at the present time there are many "modern-girls" that can be had for a song.

It is a great pity that we cannot trust any one here in Korea. You cannot borrow any sum of money on credit, because no one will have confidence in you. No honest and just man can live here. Here in Korea if you are so careless as to show your kindly disposition toward your fellowmen you will be received with suspicion and amazement or you will be taken advantage of if you do not look out. You will have to be very careful about it. If you are fortunate enough to be in a position to give, you will be literally showered with praise and favours and bribes; but if you are one of those unfortunate souls who are in need of help or aid, you are indeed in trouble.

Korea needs workers, I mean those who have ability and vision. They must appreciate Korea's past, understand her present conditions and needs, and above all have a power to see far into the future. Korea must be rebuilt on a sound economic foundation; she needs scientific knowledge and she needs moral background. No nation can rise higher than her morals. A nation which has corrupt morals cannot become prosperous materially or spiritually. Humanity learned that lesson long ago. The salvation of Korea lies in the Korean youth who have a strong sense of moral responsibility. It is the young people of Korea who can restore her lost glory, cultivate new ideas and ideals, and put these ideas and ideals into actual use.

Rev. William Martyn Baird, D. D.

ON NOVEMBER 28, 1931, there passed to his reward and to a higher service one who was a great factor in the establishment and development of the Church in Korea, one whose influence will be appreciated more as the years go by. Dr. Baird was born in Charlestown, Indiana, on June 16, 1862, and would have been seventy years of age this coming summer. He was justifiably proud of his Presbyterian, Scotch-Irish, Covenanter ancestry and often spoke of those who were in the siege of Londonderry and who afterwards came to America, settling in the Carolinas, from whence they moved to southern Indiana. His father was a physician, living on a farm and serving a rural community both as physician and as elder in the local church. His only brother, a man of great intellectual ability and charming personality, was known throughout the region surrounding Hanover College as "Professor Baird," a great teacher and preacher who left a marked impress upon the many students who studied under him.

Dr. Baird attended the primary school at Charlestown and then entered preparatory department at Hanover College, finishing his college course in 1885. He was the valedictorian in a class noted then and since as enrolling the foremost students of the classes which graduated under the Presidency of Dr. D. W. Fisher, one of the best educators of his time. In college Dr. Baird was recognized as a man of outstanding intellectual ability, deep religious convictions and of strong character and influence. He took his theological course at McCormick Seminary, Chicago, graduating with the class of 1888, a class with the record of the largest percentage of foreign missionaries. He, the writer, and three others met in daily prayer during the Seminary course, all of these offering themselves for the foreign field and all but one coming to Japan or Korea.

After a year in home mission work in Missouri, and a year in Colorado as President of Del Norte College, years fruitful in experience preparatory for his future work on the mission field, he came to Korea in February, 1891, so that last February he had finished forty years of service in Korea.

His Alma Mater conferred upon him successively the degrees of M. A., Ph. D., and D. D.; honors which were most worthily bestowed.

After a year or so in Seoul, learning the language, Dr. and Mrs. Baird were selected to open a new station in Fusan. Here he did pioneer work, preaching the Gospel in season and out of season, traveling to country districts and gathering groups of converts who constituted the nucleus of the Church in the Kyengsang province. Among these early converts there were men trained by Dr. Baird with the impress of his own deep convictions, who became the consecrated and efficient leaders of the early Church in the south.

Extensive travel in the south soon revealed to him the strategic position of Taiku, the capital of the province and, with the arrival of reinforcements to care for the work in Fusan, he began to work his way into the larger city. He and Mrs. Baird lived for a time in a native house in the heart of the city, purchasing the first site and erecting a small, native style residence.

Before a new station was formally opened he and Mrs. Baird were transferred to Seoul to meet the great need of someone to develop the educational work in that center. After a year in Seoul, in charge of what later developed into the John D. Wells Academy, and with a varied experience in evangelistic, educational, and pioneer mission work, he was called to Pyengyang in 1898, in order to help meet the needs in the unprecedented advance of the work there. He very soon realized that with such a large Church rapidly developing, there was a necessity of training

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men for leadership in the Church and of providing a better education. He began Middle School work for boys in a little thatched house, where he gathered a few of the boys who had finished the primary school course in the two primary schools already established. This was the origin of the Soong Sil Academy and afterwards of the Union Christian College. Here he laid the foundations for the educational work of the Presbyterian Mission in Korea.

All through his forty years of service he was engaged in personal evangelistic work both in school and Church. During the last two years, when he did little itinerating, he gave his nights to Street Chapel preaching in the city, and last year he organized one of the most successful revivals which the Church has experienced. Every night for two weeks the College Auditorium Gymnasium was filled with over five thousand people eagerly listening to the Gospel message. His greatest work was as founder, principal, and president of the Academy and College, and for this work not only scores of graduates who were the first students in Korea to receive a modern education, but the whole Church hold him in grateful remembrance. As an educator, and disciplinarian and molder of character he will have few equals.

Before and after severing his connection with the College in 1916 he was professor in the Theological Seminary for many years, established and edited the "Theological Review," carried on extensive itineration especially in the conduct of Bible classes in the unique system of Bible Training Classes and Bible Institutes which mark the work of the Mission in Korea. He was particularly eager to provide a Christian literature for the Church and the many books which he translated and prepared showed very clearly his fitness for Bible translation and revision and the Bible Committee elected him one of the Board of translators. The translation and revision of the Old Testament was the crowning glory of his missionary career. While in the

seminary he had taken a special course in Hebrew, under Dr. Harper of Chicago University, and after he was sixty years of age he took postgraduate work in Princeton and also studied Hebrew under the tutelage of a Jewish rabbi in Philadelphia. Thus he studiously prepared for the better translation of the Scriptures which he considered a very great privilege.

Dr. Baird was twice married. His first wife was Annie Laurie Adams, who did so much in the preparation of the Korean Hymn Book and whose "Fifty Helps for Beginners" has assisted so many in the acquisition of the language. Their children were Nancy Rose, born in Fusan, who died before they left that station; John, a physician in Ohio; Arthur, who died in infancy in Pyengyang; William M. Jr. and Richard H., missionaries in Chair-yung and Kangkei.

Dr. Baird's second wife was Miss Rose Fetterolf, whose training in Moody Bible Institute, and experience as Bible teacher with the Billy Sunday party of evangelists, made her a great help-meet to Dr. Baird in all his varied missionary work. They have one daughter, Mary Anna, in the home with her mother, who plans to remain on the field.

Dr. Baird was a great missionary, a great scholar, a great educator, a great man, and above all a great Christian. We shall feel his loss most keenly. His influence in and upon the Church in Korea was most marked and very great indeed.

He had high ideals and most unswervingly stood for righteousness. He had a most implicit faith in God's Word and with deep conviction and great joy proclaimed the Gospel, in season and out of season, following his messages with fervent believing prayer. He was conscious, from personal experience, of the grace of God without which there is no salvation. Dr. Baird did a great work. Would that we had many such men of like faith, devotion and ability.

SAMUEL A. MOFFETT.

The New Dental Clinic at Seoul, Korea

J. L. BOOTS, M. S., D. D. S., F. A. C. D., F. I. C. D.

I USUALLY SLEEP well. And late. But one night in the summer of 1925 I awoke about four a. m. with a sudden idea that American dentists might be interested in giving small amounts toward the building up of our dental department at the Severance Union Medical College and Hospital in Seoul, to an extent where it would be a great help to our needy people and the first complete and satisfactory dental clinic on the foreign field of American missions. Not only that, but because of our strategic location in the center of a capital city, in the center of the Orient, it may be a satisfying credit to American dentistry.

Our profession has been cognizant of the generous philanthropies to medical projects and the very few gifts to dental work. In my years of travel and experience on the foreign field, I have noticed the dramatic appeal made to the public mind by the splendid medical clinics throughout the mission fields, compared with the almost total absence of any outstanding and noteworthy piece of such work reflecting credit to the dental profession. (The dental school in West China under the Canadian (U. C. C.) Mission is the only exception of which I know.)

Mission appropriations are regularly distributed on the field to three classes of work, evangelistic, educational and medical. In ordinary mission parlance the word "dental" does not occur. This bothered me. That night it awakened me. Surely, thought I, if anyone in the world had an opportunity I had. If it could be done it would not hurt anybody and would clearly benefit everybody concerned, the recipients, the donors and their profession.

I worked out the details of the plan, received the assurance of a building site and the backing of our faculty and staff and in December, 1925, I went on furlough to America. I

first sought permission of the Boards controlling our medical institution to go ahead with the project, then presented it to some of the outstanding leaders in dentistry. Their answer was a challenge—"I don't know whether or not you can do it, but it's too good a plan to throw into the waste basket. Go to it, and we'll help you all we can."

Next I went to the national Dental Convention and got for the project the official endorsement of the American Dental Association and, later, the endorsement of the Dental Teachers Association.

Now I needed money for travel, postage and campaign expense. I went to half a dozen friends and explained the plan I wanted to present to the dentists, what endorsements I had and how much money I needed. They gave it. Then to the dentists I told the story.

Experienced dental leaders told me it would not be possible to raise the hundred thousand dollars for which I asked, from dentists, for anything so far away as Korea. I knew that, but I believed I could raise something, and every dollar was better than no dollar at all.

The answers, the reactions of thousands of dentists all over the country, were a story in themselves; some encouraging, some insulting, some glowing in tribute, some sneering in derision. Some dentists did all they could to help me, some went out of their way to hinder me. One day I was a great leader, a prophet, not only doing an unselfish service to an unfortunate people, but bringing glory to our profession; and the next day I heard I was a high pressure salesman whom no one knew, with no backing, fleecing poor dentists out of their hard earned money, which would never be heard of again. In one meeting, Jews and Catholics pinch hit for me, when Protestant Bible class teachers slipped out of the meeting "for another appointment"; and

in the next, I couldn't get to first base because I was a representative of a Protestant religious organization. One lunch time, a small town dentist who had never been out of his state, "paid the check" and said, "Boots, your work is an inspiration and I want you to take this \$ 50.00, wish it were more"; and the next lunch time, a proponent of *International Dental Research* said, "I wouldn't give anything to a work outside of America for we've got our own problems." When I was introduced as "Doctor Boots of Korea", they said, "Oh, you're with the Corega people, glad to meetcha."

When my campaign money ran out, I returned to Korea. I had \$ 8,000.00 cash and \$ 2,000.00 more in unpaid subscriptions. And a lot of experience. I went back to my chair. I treated patients, taught students, went to church, prayed a little, ate, slept, drew my salary, and spent it. I tried the foundations, by letter. Nothing doing. I tried the dentists, by letter. Ditto.

Finally, in 1930, I went before our Board of Managers with a plan, not pretentious but adequate. Building costs were low, why not change the site from the one first proposed to one adjoining the main hospital, giving us closer co-operation and requiring only three outside walls instead of four? Dr. McAnlis, my associate, and I, with our good Korean staff, and the special help on equipment promised by the manufacturers, could do it with what money we had.

In September I signed the contract. After a one year's siege with Japanese carpenters, Korean plumbers, and Chinese masons, the building is finished. An awful year! I'm lots older. But it works!

It's really very nice. Red brick, reinforced concrete, tiled floors and wainscoting in the corridors, north light operating rooms with green terrazo and magnesium composition floors, mahogany doors, with ivory trim; steam heated, Ritter and S. S. White equipped.

On the first floor are the main entrance, the clerks' desk, X-ray and photography room,

graduate students' room, dental sales stock room, men's room, and a special waiting room and operating room with separate entrance for "free" patients.

On the second floor are the general clinic, waiting rooms, two operating rooms, sterilizing room, an oral surgery, clinical lecture hall seating 40 students, museum, library, executive office, nurse's rest room and women's wash room, all well equipped and comfortably furnished.

The third floor is for appointment work and has a children's room with a special motor chair, aquarium, and the walls beautifully painted by a promising young Korean artist, the son of our head nurse. There is nothing else like this in the Far East. There are also four operating rooms, equipped exactly alike, with the finest grade of American cabinets, the same instrument in the same place in the same drawer, and each room arranged alike. A general laboratory and a porcelain laboratory, two beautifully furnished waiting rooms with retiring room, and a large storage room over the stairway, complete the plan.

Each floor opens by a special door into the main corridor of the general hospital. A small dumb waiter services the three floors. Signal bells, speaking tubes and telephones connect all different units for the highest efficiency.

I designed the plan, drew the sketches, explained them to a lot of block-headed workmen, none of whom could speak English, and laid out each room, the height of windows, etc., and the width and position of door jambs. I counted the cement mixtures, checking the quality of brick, sand and cement, and the placing of reinforcement iron. I would leave my patient in the chair in the old building, go over and tear down whole sections of wall, where they had not water-soaked the brick, nor put in the reinforcing wire. I fired Chinese and hired Koreans, fired the Koreans and hired Japanese, fired the Japanese and hired more Chinese.

I chose the color scheme for each floor, designed the waiting room furniture and set up

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each piece of equipment. When I came to a really hard place the directions said, "Any good electrician and plumber will know how to do this." My men had never seen one before! When the Korean-Chinese riots were in vogue I stood guard, to protect my workmen.

It is finished—and it works! We have what I dreamed might be possible,—an efficient dental clinic, the best in the country, the most complete and satisfactory dental clinic in the field of American foreign missions, and something which will speak for American Dentis-

try. As this story goes to the typist, I oil my guns and go a hunting. As I go, I feel in my heart great and sincere gratitude, and I should like to grasp the hand of several hundred American dentists and say "Thank you."

The successful completion of the project would not have been possible except for the loyal support of the Korean staff and the wise council of my associate, Dr. McAnlis, who bore the responsibility of the regular work of the department.

The Temperance Army Marches Forward

JEAN L. DELMARTER

THE NATIONAL BRANCH of the World's W. C. T. U. in Korea is making progress. Mrs. Helen Choi, the president, reported at the meeting of our Foreign Branch on Sept. 21, 1931, that there were delegates from twenty-two local unions at the National Conference in Seoul, and that there was one representative, Miss Maria Kim, at the Toronto Convention of the World's W. C. T. U. in June. Twelve new local unions were formed, through the efforts of the travelling secretary, Miss Hyo Duk Lee, five of them being in Manchuria, where she went late in August. Since then Miss Lee has visited Whang Hai Province, Anak and vicinity, and established fifteen more local unions! The local unions total a good ninety now, with the membership over the 2000 mark.

A temperance paper was issued for the first time early in 1931, and the whole output of 10,000 copies was sold, at two sen a copy. A second number has just been issued at the same price, and it is hoped that each missionary will do his utmost to encourage the sale and reading of it in his territory. Bible Classes, Institutes, Young People's Organizations, Sunday Schools, Women's Societies, and Church Groups may thus uphold the hands of the W. C. T. U. in Korea till temperance education has covered the land, and the battle is won.

Another first step taken this year was an Essay Contest among Middle School students, announced in the temperance paper, and also brought to the personal attention of Mission Schools in Seoul. The response was very meager, only six essays, none of which was deemed worthy of the first prize, but second and third prizes went to Pyengyang and Taiku students. It was a start, at least. Now there is to be a second contest, subject, rules, date, prizes, all announced in the new Temperance Paper, obtainable from Miss H. H. Lee, W. C. T. U. Office, 194 Insadong, Seoul. Will each missionary do his best to get one Middle School student, boy or girl, within his reach, to send in an essay? Try to get them to find out the actual conditions regarding the growth of the saloon and liquor selling business in their own community within the last few years, and the harm thus caused.

Of greater interest still, to those located in Seoul, will be the news that there is to be an Oratorical Contest soon for students of the Colleges and Higher Institutions in and around Seoul, a choice from among several subjects being offered. Urge the young people to participate, and watch for announcements as to place and date, so as to hear their plans for fighting this great moral battle.

"Flowers and Folk-Lore from Far Korea"

FLORENCE HEDLESTON CRANE

An Appreciation

MRS. R. K. SMITH

OF THE MAKING of books there is no end but we would not want to see the end of books on flowers, especially the flowers of Korea, flowers so lifelike in shape, size and color that they far surpass the actual herbarium we guard so unsuccessfully in this land of insects. It gives us a thrill to see beauty and truth so linked together by the web of imagination and literary skill in this book, for the nomenclature is correct, the color prints are not only accurate but artistic, the poems are of literary merit and the folk stories of invaluable aid in gauging the extent to which flowers have woven themselves into the life of a people whose simple artistry is worthy of preservation.

One would expect from the size of this book that a large number of flowers would be given, but quality and not quantity is the goal and, including duplicates, there are but 135 listed and a third of these have but limited descriptions. Many favorites are missing. You may know more Korean names to add as there are but a scant hundred with few synonyms. Local names are so varied throughout the country that many more could be found.

So it is with no spirit of criticism that we point out some few names which might not satisfy all. Some flowers are like the daughter called Beatrice by one parent, Eleanor by the other and Bunny by the brother, but one and the same girl. None of our six botanies give anything but *Convallaria majalis* for the Lily-of-the-valley but Ceiskei (57) may be a rare specimen indeed. The flowers of *Iris Kaempferi* and *ensata* are the same but *Iris Ensata* (88) has twisted leaves instead of straight leaves. Only a keen eye might be able to tell the difference in a dried specimen.

Our "daughter-in-law" flower is *Melampyrum roseum* instead of *M. japonicum* (106) as it has a smooth subglabrous calyx instead of a densely hairy calyx. And you look in vain in the index for the lovely *Anemone*—the "grand-mother flower" but it is there as *Pulsatilla koreana*. *P. Koraiensis* is practically the same, as Nakai is the christener of this endemic plant, of which there are many in Korea such as *Clematis chidisanensis* (87), *Diervilla subsessilis* (74) and *Saxifraga oblongifolia* (104). Numbers 17 and 19, *Salix purpurea*, seem to be the staminate and pistillate forms, the staminate aments being shorter and less sessile than the pistillates. There are only three dozen willows in Korea to differentiate!

When one reads a botanist's description of a plant, how different the impression from the actual sight! What an aid these splendid reproductions will be!

Let us see what Gale's Dictionary can tell us of the Kudzu vine, this sixty foot long veritable "Jack and the bean stalk" economic treasure we have here in Korea: root from the fibre, *kalkan*; creeper *kaltung*, the universal binding twine for all sorts of bundles; flour from the root, *kalpun*; grass cloth from the fibre, *kalpo*; dried as medicine, *kunkal*. And this story by way of illustration.

During the Japanese invasion of Korea (1392-98) the Chinese general ordered the Koreans to build a bridge over the partly frozen Imjin river, a swift, broad stream that is the "one last river to cross" on the way to Seoul, that is the terror of motorists even in these days. Piles could not be driven in the frozen ground nor could any supports be erected in the bed of the river itself as it is an

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estuary with a powerful tide. Nothing was left but a suspension bridge. Giant timbers on either bank were made the supports for fifteen heavy strands of the tough fibrous chick or chuk vine. To remedy the sagging stout levers were inserted between the strands and twisted until the cables hung clear of the water. Then willow branches were spread thickly with dirt on top and on this first suspension bridge the whole Chinese army crossed in safety.

This is a sample of what each of us can do to increase the fund of fact and fancy concerning flowers in Korea so that Mrs. Crane's second edition may be complete. Hitherto no-one has collected stories and but one person has produced color prints, the Sister of the Community of St. Peter whose brief descriptions of flowers are accompanied by forty-eight very small prints, eight being in color. See "Some Wayside Flowers of Central Korea" in Vol. XVII. Transactions of the Korea Branch of the Royal Asiatic Society. A third of these pictured flowers are in Mrs. Crane's book but in life size.

Mrs. Crane's book is not provincial although she has obtained her specimens largely from

the maritime plain of Soonchun to the alpine top of Chidisan, for it presents a fair cross section of Korea from the southern tip to the far north. Out of a collection of 588 made by R. K. Smith in four nonadjacent provinces; North Kyengsang, Kyengki, South Chulla and Whanghai, 56 are identical with Mrs. Crane's list and others are but slightly different in nomenclature. 91 of the 588 are found in Britton or Gray (American standard botanies) while 14 of the 135 under review are there. That means that not more than one out of every seven flowers you see in Korea is capable of identification.

Many lovers of flowers would welcome a simple botany in English and Korean, with common names as well as scientific and oriental names of families and species and varieties. And we all want more of just what Mrs. Crane has given us, in cheaper form perhaps, that it may serve as a field text-book. The marvel is that one frail little woman, in the midst of serious illnesses in the family, has been able to give us so much in this present volume. Let us strengthen her arm that she may continue her work in the really marvellous flora of our Chosen land.

DO YOU KNOW

1. What are the outstanding differences in Korea of a generation ago and of the modern day ?	...	...	...	...	...	...	...	...	page	2
2. What does Mr. Frank Y. Kim say are the greatest needs of Korea to-day ?	...	...	...	...	...	...	...	...	...	4
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4. How many local Unions of the Korean W. C. T. U. were represented at the National Convention ?	...	...	...	...	...	...	...	...	...	9
5. What is specially unique and interesting about the new book just published by Mrs. Florence Hedleston Crane ?	...	...	...	...	...	...	...	...	...	10
6. In the eighteen churches of which Mr. Swicord writes how many people have decided for Christ since last Christmas ?	...	...	...	...	...	...	...	...	...	12
7. Under what difficulties did Ada Kim do her blessed work of intercession ?	...	...	...	...	...	...	...	...	...	13
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Preaching the Word

D. A. SWICORD.]

“PREACH THE WORD” was the first missionary command of the churches to a missionary pastor. Preaching the Word has wrought marvelous things this year in the district assigned to me by the presbytery and mission. What else is there to preach but the Word? I have tried, to my physical and other capacity, to preach the Word always here and at home.

This year, watching closely the preaching of the Word by my Korean co-laborers, has been most interesting. People have listened and have heard. This preaching, coming into the church, and the general interest in the church, is marked with more zeal than any I have seen during my ten years in Korea.

My field has only nine hundred baptised Christians among three hundred and twenty thousand population, but our average attendance for the past four months is six thousand, with five thousand S. S. pupils, doubling last year's report. This band of Christians, through forty church organizations, have been greatly blessed. We have only added one church to the list, the first in four years, making a total of forty-one, but we have twenty other meeting places, several of which give promise to become churches soon.

One special object of praise is that twelve hundred people in eighteen churches, since last Christmas, have decided for Christ, besides almost that number in other churches during the year. Many of these may not remain but we count on more than a third remaining with us. One church has gained from seven to seventy in average attendance this year!

One special piece of work, interesting to me, was that of a band of young men, elders, deacons, and helpers under the leadership of Mr. Yang, of the British and Foreign Bible Society. For three weeks, among eight churches, they preached and sold testaments during the day and held services at night, with Mr. Yang preaching the Word in most simple

terms. They sold three thousand five hundred gospels, distributed nine thousand tracts and spoke to more than twenty thousand people about their salvation. Also there were six hundred and one decisions for Christ in the night meetings. Since this campaign Kumku church does not have room for the people at the mid-week prayer services and on Sabbath nights.

The examinations for church membership this year have not been as many as I expected but there are hundreds waiting and within the next two years I expect a substantial increase in membership for the field.

“Not by might nor by power but by my spirit saith the Lord.” I believe the Lord is going to do great things for us here and throughout the world. Why not “preach the Word?” The part I have played in this has been that of chief flunkey, for I have tasted some of all these activities and tried to help this work of preaching the Word. Jesus saves! Preach the Word!

Emmaus House, Kobe.

A new missionary rest home has been opened at 161, Yamamoto Dori, 4 Chome, Kobe, Japan, by Miss Helen C. Santee, Founder Hostess.

The location of the new home, known as Emmaus House, is near to the shopping district and with easy access to trains and boats.

The object in opening this home is to provide a homelike place where the Lord's children may find refreshment for soul and body in a really Christian atmosphere at reasonable rates, and also to offer a place of rest short of the homelands for those who might find a few weeks of complete change and rest curative.

The name is most attractive and expresses the desire of the founders that the Master may continue to walk and talk with them and their guests by the way, and keep their hearts “burning” within them while they serve Him by serving thus His children.

A Unique Occupation

EDNA M. LAWRENCE

ON A BEAUTIFUL cool, crisp morning in May, two very dirty and disreputable figures made their way on hands and knees to the Out-Patient Department of Severance Union Hospital in Seoul. They both had 'long bobs', very torn and dirty garments, and pads of leather on their knees to protect them as they went around the streets of Seoul begging for a living. The younger of the two had a bad condition of the feet, infection of the bones, and the dressings were soaked with pus and horrible to see. One hand, though freed from infection, was very badly crippled, only the thumb and first finger having enough strength in them to be useful at all. They were given free tickets to our surgical clinic and so up the stairs they went, pitiable sights indeed. They were both examined and the one with the diseased feet given an admission ticket to the free ward. At the admitting desk the clerk looked them over and shook his head, saying that there no beds in the men's free ward. A bit of a roguish smile lit up her face as she said, "But I'm a girl." Not even attempting to hide his surprise the clerk looked again and found that there was one free bed in the women's free ward. So, leaving her companion behind, she was taken up on the elevator to the third floor and then crawled the rest of the way to the bathroom, where she was relieved of her filthy garments, bathed and the delousing process started. How contented she looked as she pulled herself up into the clean bed and then snuggled down under the covers. She told us afterwards that she felt quite at peace from the minute she got into bed and all her fears for the future disappeared.

After a month or so of treatment she was much improved and the question of her discharge had to come up. She could now walk around on crutches, going up and down the hallways smiling and speaking out her grati-

tude at every opportunity. However, this happy condition couldn't be allowed to continue, as there were more needy ones waiting for the bed, and so her home conditions were investigated to see if she could go there. It was found that she had no home to go to, for her own people had moved away, she didn't know where, and her parents-in-law had thrown her out and so there would be no welcome for her there. She had been married at the age of thirteen and just a year later this disease broke out in her hand and later in her feet. However her parents-in-law were unusually kind and kept her for four years, even though she could do scarcely a bit of work in the house. When they finally cast her out there was nothing else for her to do but beg and this she did, at first in the country and the last four years in Seoul.

We knew she must go out so as to release the bed, but every time we thought of sending this girl back to her former life it just didn't seem right to make her go back to it, when she had kept herself pure and refined for so many years. So we delayed her going for a few days and tried if she could possibly do anything to earn a living for herself. We tried sewing, but it was very hard for her as her right hand was practically crippled. Then she was given some bright papers to paste on vases to be varnished later and this she did well and enjoyed very much. Even so the problem of her future wasn't solved and, after a few days of waiting for guidance, she was taken out of the hospital and put in a Korean home near by where a kind woman agreed to feed her and do her washing for five dollars a month. With beautiful simple faith in her new-found Heavenly Father, and still trusting Dr. McLaren and the foreign nurses, Chang Ok Hui went happily to her new home and there worked diligently for many hours making little favors out of colored paper. She

made these so prettily that it seemed worth while to try selling them to friends and visitors around the hospital.

* * * *

Clickety-clack, clickety-clack, how strange to hear the sound of crutches coming from the teaching suite of the School for Nurses. Down the hall she comes, smiling as usual, and turns in at the door of the demonstration room, puts her crutches in the corner, slips off her rubber shoes and scrambles on to the bed where she sits and pants a minute from the exertion before beginning to disrobe. A nice clean nightgown and kimono are laid out ready for her and these she dons and is ready for her day's duties. The nurse hurries in to make the last minute preparations for the class and Ok Hui stretches out her little crippled hand to her and expresses again her appreciation for what is being done for her. In file the class, seventeen probationers, ready to learn the intricate technic of preparing and assisting with surgical dressings. A nurse leads in prayer, the roll is called and the class begins.

The nurses are all so glad to see Ok Hui on the bed in the place of Po Pai, the dummy, who is at last dethroned and sits in sorrow and disgrace behind the door. She has given good service but of course has no feelings and so isn't like a real patient. "Oh, how nice it is to have a real patient" exclaim the nurses and clap their hands in anticipation of what is about to happen. Ok Hui is almost as interested as any of them in the process of sterilization and arranging, for having been a patient in our hospital she isn't afraid of instruments, antiseptics or nurses. When all is ready her poor little feet are dressed and bandaged up again and the nurses get a real thrill out of doing it for a real patient.

The next day there is a class in massage for the second year. In she comes again, smiling happily, and prepares for her duties. The class is taught massage of the abdomen to correct constipation and our little patient is practised on by every member of the division, seven, but she doesn't object but rather adds

to the interest by happy little giggles. After the first division had gone out she said very wistfully that she wished she might walk like other girls and not have to use crutches all the time. So with the help of the nurse she tried to walk with just one crutch, using it as a cane, and this was so successful that she wanted to throw even this one away and try it out. So with the nurse's arm supporting her a little she started off across the room at a lively gait and was so proud of herself that she said she was going to try all by herself. Off she set and was going along very well when she suddenly realized that she was actually walking alone after so many years of invalidism; this thought almost overwhelmed her with joy and she swayed a little and would have fallen but for the arm of her friend nearby. Back to her bed she went and said, "Am I really going to be able to walk after all these years? Am I really not to be a cripple any longer?" "If I can only walk without crutches I will be so happy I will dance for joy. "After a little while she asked, "Are there any crippled girls in America?" When told that there were many, she said that she had thought that there were only such as she in Korea. That afternoon she tried to walk again by herself and this picture was taken on the day that she first walked in about nine years. Is it any wonder that she looks so happy?

We can't use her for all demonstrations but we are feeling our way day by day, not pushing her too hard so as to frighten her, but trying to make her happy while it is going on and to make her feel that she is an independent and useful member of society. The crowning success of our work with her was on the day when the nurses were taught massage of the back to induce sleep and were so successful that the patient went to sleep and didn't even know when the class was over and the nurses left.

On Sundays she makes her way down to the church on the compound where she joins with many others in the worship and praise of the Father she is just beginning to know and to love. She has also persuaded the woman she is living with to attend church again.

Jessie Smith Levie—In Memory

JESSIE SMITH LEVIE was born in McCool, Mississippi, on May 30th, 1896. At the age of fifteen she united with the Baptist church of Montezeuma, Ga. and later on joined a Presbyterian church in the city of Atlanta. She was married to Dr. J. K. Levie on Nov. 22nd, 1914, to which union there were born four sons and one daughter, all of whom, with her husband, survive her.

She was reared in the home of her maternal grandfather and was given the opportunities of an education in the schools of her community. She was possessed of a bright mind and was very fond of reading and, during the last years of her life, when she was not able to get away from home much on account of failing health, she read a great deal.

In 1922 she came with her husband and two small sons to the mission field and settled at Kunsan, Dr. Levie having come in answer to the call for a dentist for the Korean Mission of the Southern Presbyterian Church. The next year they removed to Kwangju, which was a more central location. About six years ago, after the birth of her daughter, she was stricken with phlebitis and almost all hope of her life was despaired of. Though she got up she was never well again and was an invalid and a constant sufferer. She was unable to walk except with great pain but her spirits held high and she would undertake more than her strength would warrant. The leader of the funeral service called attention to her courage and spoke of it as one of the greatest lessons that her life of service taught. She was always willing to share in any of the activities of the station and always wanted to do her part.

As Dr. Levie is the dentist for the entire mission, and the missionaries have to come to Kwangju for their work, a great deal of the entertaining fell to her and she did it well and graciously. With five children ranging in

ages from five to sixteen there was the responsibility of the home, the mother's greatest responsibility, but she met it well; there she reigned as queen and there her cheerful spirit kept the home fires burning and sent out the husband to his work and the children to their study or their play with courage and strength for the day. She was an inspiration to all of us. She was so capable that, though her strength was weakened by sickness and suffering, she seemed equal to tasks that might be beyond the rest of us who were well and strong.

With all her responsibilities she found time to search out the work that she could do for the Koreans, and their love for her was manifested by the large crowd of Christians that assembled at the home and the cemetery to pay their last sad respects to her memory. The service in English was conducted by the station pastor, Mr. Newland, and the service in Korean was conducted by the pastor of the church with which she worked. There was a large gathering of the mission body from every station, manifesting the love and esteem in which she had been held by all.

Our hearts turn in love and sympathy to her father, Mr. E.A. Smith, of Shawnee, Okla, and her guardian uncle, Mr. Jim Forehand, of Montezeuma, Ga.

For the husband and motherless children our hearts go out in love and we commend them to Christ, who is able and willing to give them "Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

The spirit of our young friend and sister has gone to be with her Master, whom she loved, but her memory lingers to sweeten the tasks that are ours and to encourage us all in the great battle of life, that we may be, "More than conquerors through Him that loved us."

JAMES I. PAISLEY.

Lest we Forget—Then and Now

R. C. COEN

Korea and Its People; the Challenge

"I have set before thee an open door, and no man can shut it." Rev. III. 33.

THEN

IT IS DIFFICULT to recall, and all but impossible to believe, the conditions that prevailed in Korea but a few years ago. But one generation has passed since the time when Korea was completely shut off from the rest of the world, with the exception of China, and even here the contact was neither close nor constant. No ships entered or left her coasts laden with commerce; no news of the outer world came to her except in the vaguest of wild rumors; death awaited any foreigners who might wilfully or by chance come upon her shores. She gloried in her past, was satisfied with her present, and planned not for her future; she had no schools worthy of the name, only a very small fraction of her people were educated, and her women not at all. No one knew what was her population; her ore was unmined, her fields but poorly and partially tilled, and her manufacturing only such as could be done by hand in her homes. She had no railroads, and her highways were little more than trails; her communication was by human runner and signal fires flashed from mountain top to mountain top; government officials were corrupt, taxes were farmed out, robbery and oppression were common, etc., etc.

There are many still living who remember, a few who saw, the sands of the Han river near Seoul reddened with the blood of the Catholic martyrs, both French missionaries and Korean believers, who bowed their necks to the axe rather than deny their faith. There are those, also, who can tell of the destruction of the "General Sherman" and the slaughter of its crew on the river at Pyéngyang, where Mr. Thomas, the first Protestant missionary to Korea, paid the full measure of devotion to his Lord.

NOW

No longer is Korea isolated. Partly against her will, and not wholly for her good, she has been dragged into the bright light, or to change the figure, she has been cast into the maelstrom of the twentieth century where she finds it hard to adjust herself. From the middle ages to the present day in a half century is a rather sudden step and is fraught with grave consequences. She is on the world's highway; she despises her past, is dissatisfied with the present, and all but hopeless of the future; she has schools where many of her young, both men and women, are being trained (but for what?). Her population exceeds 20,000,000; poor, restless, hardworking people; her ore is mined—by foreigners—her fields tilled better than formerly, but by renters heavily in debt who no longer own the land.

No longer does physical death await those who espouse another, even though a foreign, religion. Many religions are about, each with its following. Christianity has successfully established itself, both in the Catholic and Protestant forms. It has come to stay. But there are weapons more dangerous than the sword and axe. There is that death that destroys not the body but the soul. This is the menace to Korea to-day—the poison of Bolshevism, of agnosticism, of atheism, of materialism, of naturalism—all the isms, ideas, philosophies, etc., that have come in through that open door during the past few years. Christians are bewildered, students are openly opposed to religion, and economic depression produces pessimism and spiritual sluggishness in many.

"If any Suffer as a Christian"

VICTOR WELLINGTON PETERS

THE TINY BITS of paper fluttered and twirled and jostled their way down to the water below. It was her third Bible, and piece by piece it was floating down the stream.

"My dear husband," she said, "did you think when you tore that Bible up that you were destroying the Christian Church? You were not. That Word tells about Jesus. You can take the paper it is written on and tear it up and watch it go floating away there on the water, but you cannot take Jesus out of my heart. No matter how much you beat me and try to keep me from believing, I love Him more; and I am going to pray until you believe in Jesus too."

Her calm words singularly combined both a regal certainty and a divine tenderness. These two, the husband and his wife, were standing on the edge of a precipice, a hundred feet or so above one of those beautiful, boulder-strung water courses to be seen everywhere in Korea.

The woman was a faithful attendant at the Syenchun church, seven miles away, walking into town every Sunday for the Bible class in the morning and preaching service in the afternoon, and again on Wednesday for prayer meeting. To her it was given to believe on Christ and also to suffer for Him (Phil. 1:29).

The man was a *sunbai*—a Confucian scholar of the old school, and bitterly opposed to all these alien innovations which were threatening to inundate his Land of Morning Calm. In order to preserve the ancient calm he adopted strange measures. When husbandly commands and lordly threatenings prevailed nothing he burned her Bible and hymn book. But she would simply buy others in their place and go right on reading and singing.

"Well, we will have peace," he thought to himself, "even if I have to fight for it!" which was not unlike some American psychology that you may know of. He pulled her hair

and beat her; but this policy also failed to corral her new-born spirit, and produce a heaven of peace.

It was at this juncture in their domestic affairs that he took her out to the precipice beside the road their home and tore up her Bible and threw it bit by bit into the abyss below. Perhaps he meant it as a parable of where he was consigning her soul, but majestic and immovable as the rocky cliffs themselves came her reply:

"I am going to buy another Bible and read God's Word." And then those breaking words of infinite tenderness:

"Dear husband, I am going to pray until you believe in Jesus."

Once more love met force and conquered. He was a defeated man from that moment.

"What is this, that no matter what I do to this woman, she loves me?" he thought as they turned back to the house. "She has a different heart from the old days. There must be something in this religion."

He began to read the Book which he had formerly burned and torn to pieces. Then he began to walk with his wife to the church, became a Christian and was baptized. He fed on the Word day and night and grew spiritually. He was made an officer in the church, then a leader, and is now an ordained elder.

The house where he used to beat his wife he dedicated for a church. The congregation which started there has grown till over three hundred Christians now meet every Sunday for worship.

Their ancient land of Morning Calm has become to them a land of Morning Radiance, for the living Word, which stood trial by fire and water, has brought the light of the face of Jesus Christ to shine in their hearts.

"If one suffer as a Christian...let him glorify God in this name." —1 Peter 4:16.

Ada Kim—an Intercessor

ALICE R. APPENZELLER

"And he wondered that there was no intercessor."

IS IT SURPRISING that the Lord was near to our dear Ada Kim, and during her long suffering gave her such glimpses of His glory and such blessedness of fellowship that we who looked upon her saw the dazzling reflection and were blessed as we marvelled?

For almost five years Ada had been the victim of tuberculosis. During the first months she was too ill to think or pray; but everything that loving skill could do was done for her, and for four years she followed out a plan of intercession. Each day had its special topic:—Sunday, the church; Monday, the schools; Tuesday the hospitals; Wednesday, social work, etc. Under each head she named the institutions and persons connected with them and prayed for each by name. She prayed with power, with joy, in faith believing, and her prayers were answered.

When I went on furlough to undertake the difficult work of raising money for the new Ewha College, I told Ada of my hopes and fears. "I will pray for you every day," she promised. When I returned after more than two years she told me that she had been faithful. As I described the consciousness that I often had of spiritual support and wonderful guidance during that work, she said with her swift, sweet smile, "Things have come out the way I prayed."

When I knew Ada first she was a healthy, round-faced, bright-eyed girl in school. In high school she gave herself in absolute surrender to God. Her fellowship with her father, Rev. C. W. Kim, was one of the most beautiful relationships I have ever seen. He is one of the stalwarts of the Methodist ministry in Korea, a man who, after graduating from Paichai, refused lucrative positions to follow Christ in His ministry. During Ada's girlhood he was pastor of First Church, Seoul, adjoining the Ewha campus. As Ada went on into college,

while still romping with her brothers and loving fun, she came to feel the burdens of her father's work and to share them. They talked of Korea and her needs; many Koreans were indolent and unawakened — she would be doubly energetic. So she studied late at night and often arose before dawn to go out with her father to some distant church, where he was holding early services. Like most Korean girls she was starving for knowledge and her keen mind fed eagerly upon the riches of the college course. She led her classes and for months no one suspected the double burden that she was carrying, working night and day. She was so vital, so enthusiastic, that her father did not realize the danger. At her funeral he told of the many times at night, when he would try to steal out with provisions for some needy family, how Ada always heard him and never let him go alone.

It was Christmas of her senior year in college that she was stricken. She took cold, then all of a sudden was desperately ill. From then on missionary friends supplemented the family's slender means in the long battle for her life. We could not let Ada go, she was too much needed; all her plans for work were unselfish, for she wanted to be a Bible teacher. She was one of those whom we hoped to send abroad for study, for she fulfilled every requirement. She *must* get well! From one hospital to another she was taken, and she did improve so that there was hope of recovery. A special sun-porch was fitted up at the parsonage for her. But she grew weaker and spent the last months in a tiny house in the hills outside the city, where a faithful cousin took care of her, while the patient, loving mother divided her time with the big family at home and this invalid child.

In the glorious noontide of October 31st. Ada was released from pain and taken to that

bright day that never ends. In her right hand, she said, she was grasping the red cross of Jesus Christ, as her "passport to heaven," that she had received in a vision. To the last she could speak, and said to her mother, who was praying by her side, "Mother, don't pray so loudly. I want to sleep." So she fell asleep in Jesus.

In my last letter from her on September 30th she said, in beautiful English, which she had kept up through reading the English Bible, "It used to worry me because I could not do the

active work I had planned, and which is so terribly needed. But father has told me that God counts my prayers as work, so I have tried to pray with all my strength."

Oh, how glad the dear Lord has been to find this intercessor! Who will take her place on earth and pray for Korea? In the new Ewha College there will be several rooms for quiet worship and prayer. One of these will be named for Ada Kim, that her spirit and her ministry may never cease in the college that she loved.

The Village Devil-tree

F. S. MILLER

"**T**HAT OLD TREE will be the death of us yet and we are all afraid to chop it down," lamented grandmother Han. Then she added as an afterthought, "Unless we can persuade those Christians, Grandmother Shin and her son, to fell it for us."

The tree mentioned was an ancient, hollow elm that spread its branches over a circle of forty or more feet in diameter, the outer limbs covering the roofs of the surrounding village. Not only was the trunk decayed but the branches were dying and dropping piece by piece on the brush fences and thatch roofs. A straw rope, twisted backward, had been tied around the trunk by the priestess to bind in some malignant demon that had driven one of the villagers insane.

If you ventured to insert your hand into the dark cavity and feel around you could draw out pieces of mulberry-bark paper, the size of paper money, marked "five yen", "one yen", counterfeit offerings to counterfeit spirits by counterfeit worshippers.

Just the next day after Grandmother Han's complaint, her grand-daughter, New Star, placed a circle, woven of soft reeds, on her head and, balancing on it an earthenware jar, started to the well for water. With one hand she reached up and held the jar steady

lest the strong wind should toss it to the ground. From her other hand she swung a gourd, with strings tied through it in three places, and a long straw rope tied to the strings so that the gourd balanced when it was filled with water and drawn to the curb. With graceful movements she tossed the gourd to the surface of the water and drew it up until the jar was full. Placing the circle of reeds on her head and inserting a string that hung from it between her teeth to keep it from sliding backwards, she squatted down, lifted the heavy vessel with both hands and placed it on her head. Rising, she started homeward with erect carriage and steady steps, leaning just a little towards the wind.

In a few minutes her grandmother saw her running into the yard, without the jar, drenched with water and crying, "Halmoni, Halmoni" (Grandmother, Grandmother.) "The old lady came out at the kitchen door and ran to meet her asking, "What's the matter, child?"

"As I came under the elm tree the wind broke off a big branch and it came down on my jar, broke it to pieces and gave me a soaking."

"You may be thankful it was the jar that was broken and not your head. But this settles it, I'm going to ask Grandmother Shin if

she and her son will not save us from that tree."

Grasping her long cane she swung it with energy and determination as she went around the outside of the village, to avoid the falling branches, and found the home of her old girlhood friend. "Have you had your breakfast?" "How is your back today?" and other greetings being over she shook off her sandals on the ground, stepped up onto the narrow porch and sat down tailor-fashion. Wiping her face with the corner of her muslin jacket, she began:

"How foolish and afraid we are, I'm as bad as the rest. Last winter the Paks nearly froze to death because they were afraid to gather up and burn the dried branches of that old elm tree that are lying under all our fences. When the heavy branches begin to fall what is going to become of our houses? If I get the village to consent will you tell your son to cut that devil-tree down for firewood? You Christians are not afraid of the demons like we are."

"Certainly, my son was saying that he wished the village would let him cut it down and save our lives. But what will the demon priestess say and do? She may burn our house and say that the demons did it in revenge."

"Don't you fear her, I'll have the policeman warn her that if anything happens to you after the tree is cut down that he and the chief will suspect her. The chief of police has been urging us to cut that tree ever since he came here, for safety's sake."

Then Grandmother Han, swinging her long staff, began her circle of the village, arguing and ridiculing the fears of others till she had overcome all objections. The village chief told the Shins to go ahead if they dared to, "but you will suffer if you do."

While the other villagers went six miles off to the mountainside to gather their supply of fuel, carrying it home on their weary backs, Shin gathered his just outside his fence. Be-

ginning with the outer branches and working back he sawed and chopped till only the trunk remained. It did not take long to topple that over by cutting through the thin shell. Picking out the longest, straightest and best preserved pieces, he stacked them under the eaves. When the rest were split and stacked the Shins had their winter supply.

In disgust the priestess gathered up her drum and cymbals, her red and green robes, her yellow and blue scarfs, her fans and, all the other adornments used in her dances and moved over the stream to a village where there were no Christians. There she was heard to mutter, "If I had not interceded for them you would have seen the demons teach those Christians not to interfere with their sacred trees."

When the lay pastor next visited the village he told the Christians, "It is time you had a church here." "Yes," replied Shin, "let us ask the village for the spot where the devil-tree grew for a site. To start the collection my mother and I will give what our wood would have cost on the mountain. Besides, I saved some timbers that will be useful to the carpenters."

The villagers could not easily refuse them the site they had cleared and by spring the little church was under its thatched roof, ready for the men and boys to plaster the walls when frost was safely past. Grandmother Han and New Star became deeply interested in the project, helping to board the carpenters and attending the dedication. Gradually they were being drawn nearer to the Kingdom.

Best of all was the influence on the whole neighborhood of the news that went from mouth to mouth, "These Christians cut down a devil tree and no harm came to them. What's the use of paying the priestess to sacrifice to the "Guest" when the missionary doctor can keep her away by vaccination surer than the priestess. Just as the Book says, "Jesus is mightier than the demons."

Cross-Bearing and Discipleship

Notes of a Sermon by W. L. SWALLEN, D. D.

(Preached on Oct. 11, 1931, the 34th anniversary of his arrival in Korea)

LUKE IX. 23. He said to them all:—"If anyone wills to come after me let him say "no" to himself and bear his cross daily and let him follow me."

The only life of liberty is one of discipleship. If anyone wills to come after Christ he is free to enter the sphere of the perfect law of liberty. I wonder if James put the adjective just where he meant it or does he mean it to qualify two nouns? Is it not both a perfect law and that law one of a perfect liberty (James 1.25). Until the soul chooses Christ he is a slave to sin. Only Christ sets free. In this perfect liberty born of a new love, he is invited to three experiences:—

I. Renunciation.

Christ uses three imperatives:—

1. Let him say "no" to something. (The self)
2. Let him bear something. (The cross)
3. Let him follow some. (The Christ.)

Peter said "no" to Christ instead of to self when he denied Him. Self has to die, potentially at least, with the new birth of the Spirit. The Korean version is suggestive:—"Conquer yourself". It is just the opposite with the practice of the world. It tries to conquer the "other fellow"; not to dethrone self. God's first-planned war for the soul is with itself. His orders consist in saying "no" to self. Self dethroned means the Savior enthroned.

II. Acceptation.

The second imperative is "Let him bear—bear a cross. It is not merely looking at or reading about a cross. The cross is the emblem of death, atonement, unity in the Spirit.

The first cross he must see and recognize is the Redeemer's. When he knows the meaning of that cross he is ready to learn the meaning of another—his cross, his own cross, that belongs to him. The pronoun is *possessive*—his cross. The first pronoun was *reflective*—"himself"—the reaction was on the self.

When is it to be borne? Daily. No mere Sunday religion.

III. Dedication.

The third imperative is "Let him follow." Let him be a footman. Christ is the headman. Peter, followed but afar off. How near should one be to be a sincere follower? It is Christ now, not even a thought of the self but the Crucified Christ. The pronoun this time is *personal*—"Follow Me".

The cross implies the crown.

Discipleship means cross-bearing.

Cross-bearing means crown-wearing.

Crowns, however are to honor the Christ. Rev. 4, 10-11.

Pressed Down; Running Over

FLORENCE G. TYLER

WHEN THE DAY of Prayer for Women begins in New Zealand with a sunrise service at five a. m. and ends in Honolulu with an evening service of praise and prayer, just how many hours of worship have been crowded into that precious day? Here is a little problem in the computation of time which, for those who have relegated their

arithmetic to the days gone by, will stir up the old processes and give a new zest to thinking.

Approximately forty hours has been agreed upon as the time when the women of the world are uniting in praise to Almighty God for His great goodness to His children, and in prayer for health, strength and courage to go forward in the making of a better world.

Such a day of nearly forty hours was February 20, 1931, and again on February 12, 1932, the measure of time will be pressed down, running over.

In general, the women of all lands feel keenly the great significance of a world at prayer. This word comes from Sakboyenne, Africa: "They came quickly. It seemed as if there had been added new dignity to their bearing. The consciousness that they were an integral part of the praying women of the world made them God's children praying for the same things." And this from Miraj, India: "The women gathered in the chapel, a colorful group with some in their wedding garments. It was a beautiful, heart-searching service. During the minutes of silent prayer there was such an absolute calm as none of us had ever experienced before in the Miraj church. Two women testified, and nineteen prayers were offered aloud. After repeating the 'World Family Prayer'—the Lord's Prayer—the women silently faded away."

Four languages were used in the service at Kangpokpi Manipur, Assam, while in Brooklyn, New York, the Lord's Prayer was given in 14 different languages. At the time of the service in Ann Arbor, Michigan, the church bells rang throughout the city, and in the Cameroun district of Africa the drum was heard through the forests and the little villages.

Could we but remove ourselves to a great distance, where we might view the preparations for this day and the progress of the day through its forty hours, we would lose sight of the petty difficulties which confront us in our own circle as we lay our plans. We would sense the thrill which comes with the feeling that we are a part of something so great and so powerful that we are scarcely able to comprehend its meaning. So great, so far reaching, so powerful is this Day of Prayer.

The program for 1932 was practically finished in May, 1931. Then it was mimeographed and sent to the mission boards, and by them to all the mission fields where it was translated into some thirty or forty languages and verna-

culars. Then, in many of the lands, it goes to the printers, and the first edition which comes from the press in the United States is about two hundred and fifty thousand copies. The program, translated and printed in Pyengyang, Korea, is sent out for use in one thousand rural churches in that locality. Each group in its own locality makes plans for its own observance, and the Day arrives—first in New Zealand.

Surely the world is bound by chains of prayer around the feet of God on that day.

(Programmes for this Day of Prayer for Women may be obtained from Mrs. W. N. Blair, Pyengyang.)

Notes and Personals

GATHERED BY MR. THOMAS HOBBS

British & Foreign Bible Society

Returned from Furlough

Mr. and Mrs. Hugh Miller, to Seoul.

Methodist Episcopal Mission

Returned from Furlough

Miss Belle Overman, to Yengbyen.

Northern Presbyterian Mission

Returned from Furlough

Miss Olga C. Johnson, to Kangkei.

Birth

To Dr. and Mrs. Z. Bercovitz, a son, Samuel Timothy, on Dec. 9th, at Pyengyang.

The members of the Baird family wish to thank all kind friends in Korea for their love, sympathy and prayers during the illness and home-going of the beloved Husband and Father.

Southern Presbyterian Mission

Death

Rev. Paul S. Winn, the father of Rev. S. D. Winn, of Chunju, sustained a broken leg and died a few days later, on Nov. 14th, at Pasadena, Cal., U. S. A.

United Church of Canada Mission

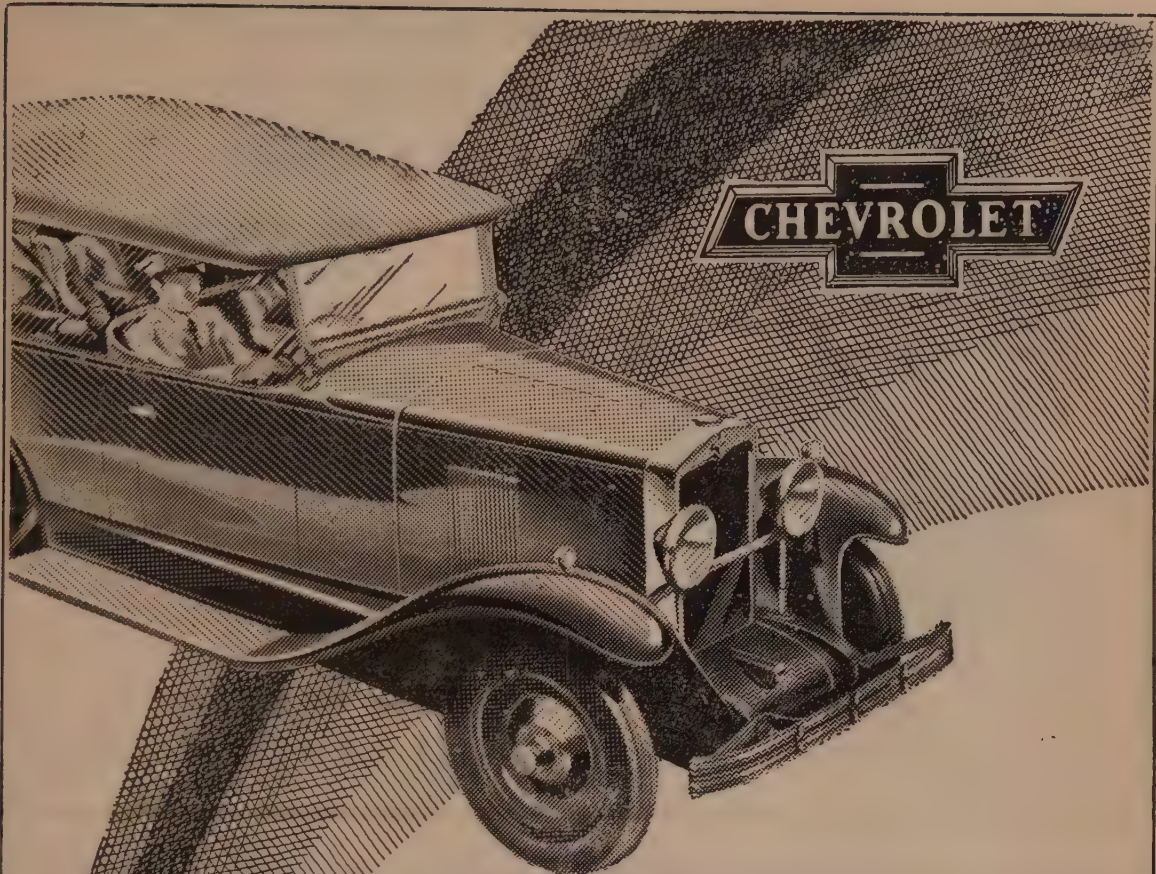
Arrived from Canada

Rev. D. M. MacRae returned from Sick Leave on December 22nd, accompanied by his daughter Pearl, now Mrs. Bacon, and her husband, the Rev. J. C. Bacon, new appointees to the U. C. C. Mission at Hoi-ryung.

WANTED—COPIES OF THE FOLLOWING:

R. A. S. Transactions, 1919. Vol. X.
 "Korea Review" 1930. Vol. III. Nos. 1, 3.
 do do 1904. Vol. IV. Nos. 1, 2, 3, 11.
 do do 1905. Vol. V. Nos. 4 to 12.
 do do 1906. Vol. VI. Nos. 1, 2.

Should anyone have these four volumes complete which they would prefer to sell, information regarding prices, etc. will be gladly received. Norman C. Whittemore, Seoul.



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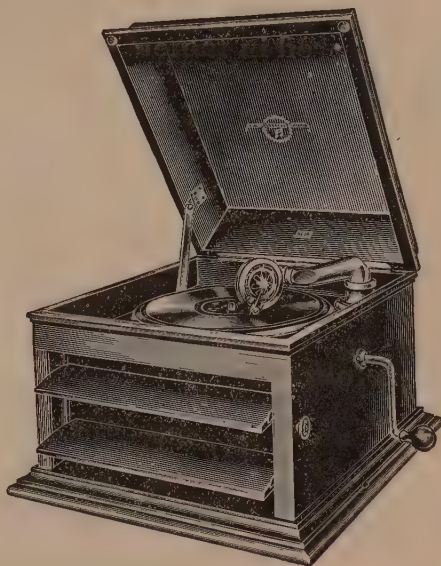


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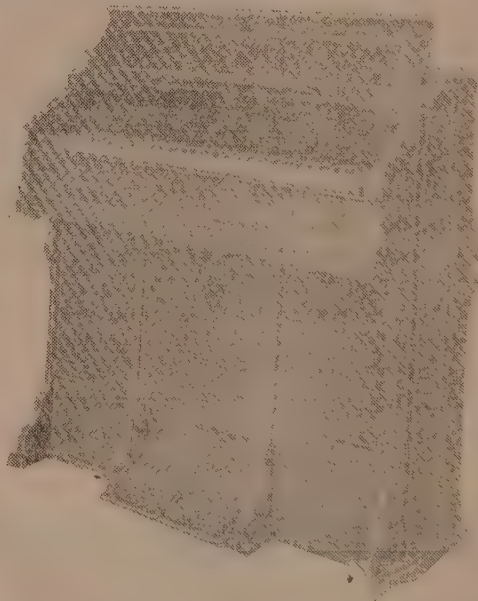
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